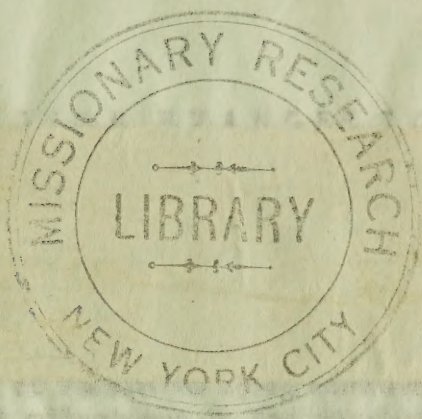


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THE FIRST LATIN AMERICAN



INTER-AMERICAN REPORT ON

FIRST LATIN AMERICAN EVANGELICAL CONFERENCE

been told to expect a conference of this kind, and that the conference was a very important one. The conference was held in Buenos Aires, Argentina, from July 18 to 30, 1949. The conference was organized by the Committee on Cooperation in Latin America, which was a part of the National Council of the American Bible Society. The conference was the first of its kind in Latin America, and it was a very successful one. It was attended by representatives from 15 Latin American countries, and it was a very important event in the history of the American Bible Society.

The Buenos Aires Conference represents an important step in the development of the American Bible Society's work in Latin America. It was a very important event in the history of the American Bible Society, and it was a very successful one. It was attended by representatives from 15 Latin American countries, and it was a very important event in the history of the American Bible Society. The conference was held in Buenos Aires, Argentina, from July 18 to 30, 1949. The conference was organized by the Committee on Cooperation in Latin America, which was a part of the National Council of the American Bible Society.

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BUENOS AIRES
ARGENTINA

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JULY 18 to 30, 1949

(English Version)

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COMMITTEE ON COOPERATION

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The title is misleading. This is not the first Latin American evangelical conference, but it is the first conference called by the Latin American group and held primarily under their auspices. (Information from Com. on Cooperation in Latin America. Jan. 1951)

THE FIRST LATIN AMERICAN EVANGELICAL CONFERENCE

INTRODUCTION

On July 18, 1949, the First Latin American Evangelical Conference was convened in the city of Buenos Aires, capital of Argentina. Other notable conferences of an international and interdenominational character had been held in previous years, notably those of Panama in 1916, Montevideo in 1925 and Havana in 1929, and they were important milestones in the development of Protestantism in Latin America. These were sponsored and organized by the Committee on Cooperation in Latin America and the leadership was predominantly missionary and North American. It is interesting, however, to note the way in which Latin American evangelicals took an increasing share in the leadership of these conferences; this development was an indication of the growth of the evangelical churches themselves.

The Buenos Aires Conference represents an important stage in the development of that leadership, for it originated in Latin America and was organized and directed by Latin Americans. The sponsoring bodies were the National Evangelical Councils and the Committee on Cooperation in Latin America. The large majority of the delegates were Latin Americans, and the official languages of the conference were Spanish and Portuguese.

Delegates were chosen by the sponsoring bodies and in some cases by churches through special invitation in those countries where no council exists. Because of the expenses involved in air travel, as well as the limitations on accommodations, the organizing committee had suggested one hundred as the number to attend. Actually there were 56 official delegates, from 15 Latin American countries, (with 1 from Spain, 2 from the United States), 7 consultants, and 47 visitors. There were 18 denominations represented.

Buenos Aires was chosen as the seat of the conference because it has a considerable evangelical constituency and facilities for holding large public meetings. These were held in the Central Methodist Church, which has a seating capacity of nearly 1000 persons. Moreover, the Union Theological Seminary Building was ideal for the conference, with its beautiful, quiet, worshipful chapel, its spacious library for plenary session meetings, and classrooms for group meetings and with its dormitories.

The organization of the conference was excellent. The local committee in Buenos Aires worked hard on the details for months ahead and a great deal of the credit goes to them for the fine preparation of the program. The smooth working out of the plans was due to foresight and planning and to the wise leadership of the conference itself. Bishop Sante U. Barbieri (Argentina), was elected president, Rev. José Borges dos Santos (Brazil) and Silvio Long (Uruguay), vice-presidents, and Rev. Henry Parra Sanchez (Colombia), Humberto Reyes (Chile) and Gustavo Velasco (Mexico), secretaries.

Six public meetings were held in the large Central Methodist Church and about 800 people were present at each one. These meetings were an important feature of the conference and contributed greatly to its success.

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and the Ecumenical Movement. He showed how the struggle between freedom and unity worked out in Rome. The opening meeting was addressed by Dr. John A. Mackay, president of Princeton Theological Seminary and also president of the International Missionary Council. Dr. Mackay spoke on "Our Protestant Heritage". He referred to four great aspects of this heritage, the Bible, the Lordship of Jesus Christ, Christian vocation, and the Catholicity of the Church.

Dr. Marc Boegner, leader of French Protestantism and one of the presidents of the World Council of Churches spoke on "The Spiritual Problem of our Contemporary World". Dr. Boegner also conducted several of the morning devotional talks on Paul's admonition to the Romans to present their bodies a living sacrifice.

In one of the public meetings the evangelical work in Brazil was described. Rev. Borges dos Santos spoke of the way in which Brazil is being evangelized. He likened the churches there to a boy who has grown so fast that his clothes are too small for him. The Sunday School is one of the principal means of evangelization. At present, Dr. Borges dos Santos stated, there are 700,000 pupils in the Sunday Schools in Brazil. Often a Sunday School is started in a neighborhood and before long there is a congregation with a lay preacher. Later a pastor is found and the congregation begins to evangelize in other new areas. The Bible is also another potent means of evangelism. This aspect was described by Rev. Egmont Machado Krischke, secretary of the newly-formed Bible Society of Brazil, the first of its kind in South America. Rev. Rodolfo Anders, general secretary of the Evangelical Confederation of Brazil, spoke of the cooperation among thirteen evangelical bodies in that country through that organization. It has four departments, Social Action, Worship, Religious Education and Youth. One of its most recent projects is that of a literacy campaign in cooperation with the government, which now has what promises to be one of the biggest literacy campaigns in Latin America.

Rev. Benjamin Morais, Brazilian Presbyterian pastor, and Professor of Law at the University of Rio de Janeiro, gave an address at this same meeting on the social work of the churches in Brazil. The churches have contributed greatly with active programs in health, education and social welfare. Most evangelical schools have a room where help is given to the poor. There are hospitals, cooperatives and orphanages. Evangelistic work is carried on among the prisoners in the penitentiaries.

On another evening before a great audience representatives from Mexico, Peru, Bolivia, Colombia, the West Indies, Ecuador and Chile, spoke of the evangelical work. It was an inspiring and moving story of intense activity and growth of the churches, as well as persecution at the hands of Roman Catholics. Said the delegate from Colombia, "it is an adventure to be an evangelical", and the delegate from Peru said that in practically every small town or village in his country you will find a little group of evangelicals known by all for the kind of life they lead.

During the second week one of the public meetings was addressed by Professor G. Baez-Camargo, Secretary of the Literature Committee of the Committee on Cooperation in Latin America. His subject was "Evangelical Christianity in the Contemporary World". He spoke of the three great historical movements of modern history, the Reformation, the Modern Missionary Movement,

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and the Ecumenical Movement. He showed how the struggle between freedom and unity worked out in Roman Catholicism and Protestantism. In the former, freedom was sacrificed to unity, and in the latter unity was sacrificed to freedom. With the right of private interpretation at the time of the Reformation came a proliferation of sects and denominations, but the great movement of our time was the drawing together of the evangelical churches which, while recognizing certain differences, were so conscious of the Lordship of Jesus Christ and of their common loyalty to Him, that they could work together for the Kingdom of God as brothers in Him.

The final public meeting was an address by Bishop Barbieri, president of the Conference. He spoke on the theme "Marching Orders" and told the delegates that Christ does not intend his church to fold its arms and wait. He wants His Church to be on the march.... "Our conviction has been strengthened so that like the two of old on the road to Emmaus, we felt our heart burn within us, because we believe that our Lord visited us and spoke to us and that He is waiting to go with us along the great highways of our America."

"Let us go forward with the light of truth of Christ burning in our hearts and with the Bible in our hands....and let us tell Latin America the story of how God's love has filled our lives with hope and faith.... and that Christ offers himself to the world with open arms on a cross, seeking the lost, the oppressed, the rebellious everywhere, saying: Come unto me all..."

* * * * *

I. THE LATIN AMERICAN SITUATION AND THE EVANGELICAL CHURCH

A study of the basic needs of Latin America in the light of the Gospel of our Lord Jesus Christ, and of the facts which we here present, lead us to state that the presence of the Evangelical churches in our midst is not only fully justified but as urgently needed as in any other part of the world. Therefore, we express our conviction that this work should be intensified.

When we speak of the Latin American situation (in Spanish the word "realidad" is used--Ed), we mean the aggregate of many diverse factors, geographical, and physical, ethnical and cultural, economic, social and political, moral and religious. Our observations therefore have to be of a general nature and not always applicable to any given country.

ECONOMIC, SOCIAL AND POLITICAL CONDITIONS

In general it can be said that our countries have abundant natural resources, largely undeveloped. By contrast with this potential wealth, we find the low standard of living and the misery of the masses, due, on the one hand, to the monopoly of land and the unequal distribution of wealth, and on the other hand to the disinclination to work and save among many sectors of the population, aggravated by the common practice of gambling. The failure to apply Christian principles to the solution of the social and political problems arising out of these conditions, has favored the development of materialist ideologies contrary to the Christian spirit.

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ECONOMIC, SOCIAL AND POLITICAL CONDITIONS

The tragic world events of recent years have aggravated many of these problems and given rise to new ones. The rapid industrialization of some of our countries has produced a serious demographic situation. While it is true that the population of Latin America continues to be largely rural, there is a considerable migration to the cities with the consequent problems of promiscuity, the disintegration of family life and the lowering of the worth of the individual among the masses. On the other hand we find the development of a middle class as a result of the advance in social legislation. It is worth noting that women are taking an increasing part in social and political activities. Another social phenomenon, which is becoming more and more general, is the grouping of individuals according to their interests in sports, social affairs, trade unions, etc. In certain regions there are serious social and economic problems such as that of the Indian, the new immigration of displaced persons, etc. States which try to supplement the deficiencies in Latin American

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CULTURAL, MORAL AND RELIGIOUS FACTORS The Iberian substratum in our psychology accounts for the Latin American's individualism, his aesthetic, emotive and idealist sense, as well as his courtesy, generosity, universalism and eclecticism. He has longings for perfection, and he is democratic and comprehensive in his outlook. He wants peace and freedom and possesses less racial discrimination than exists in other parts of the world.

"angelical" has had wide acceptance, we recommend that with reference to our work in general we should use the term Evangelical. However, we cannot refrain from mentioning in a general account of Latin American problems other negative characteristics which we attribute in part to the divorce between religion and ethics. There is a lack of moral conscience and of a sense of responsibility in the individual and an insecurity which leads people to trust in intermediaries and "protectors" such as the Virgin and the saints, who intervene between man and God, the friend who uses his political influence, and analogous procedures in all walks of life. These have their roots in the traditional type of religion found in our countries.

The fact that in some areas evangelical churches have been in existence for To all this should be added other factors such as the demoralizing effects of two world wars and the increasingly corrupting influence on the customs of children and young people of vulgar and immoral themes in the movies, on the radio and in literature.

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To all this should be added other factors such as the demoralizing effects of two world wars and the increasingly corrupting influence on the customs of children and young people of vulgar and immoral themes in the movies, on the radio and in literature.

Four centuries of Roman Catholicism have not succeeded in giving our people a Christian sense of life. Religion is formal and external, if not a fusion of the paganism and superstitions of primitive peoples. Large racial groups in some countries have their own religions and are opposed to any Christian influence.

The Roman Catholic Church tries to ally itself with political parties in power and with the aristocracies, making sure of maintaining its dominion over governments and of defending its material interests. As a result it loses the allegiance of the people, who become indifferent to, if not enemies of, religion; only a small percentage of the population are practicing Roman Catholics, and outstanding Catholics have stated that Latin American countries are mission lands. There are Roman Catholic missionary organizations in the United States which try to supplement the deficiencies in Latin American Catholicism by sending missionaries. In spite of the recent efforts of the Roman Catholic Church, the ignorance of the Bible and its teachings is very great even among cultured people.

The lack of any spiritual satisfaction makes confused people seek some authority, something which will fill the void left by Catholicism, and they are turning to esoteric cults and spiritualist philosophy, when they are not turning against all religion. The intellectuals and the students boast of their skepticism and the workers embrace materialist ideologies with almost religious zeal.

The Roman Catholic Church combats evangelical work by spreading falsehoods and lies and even calumny in their pastoral letters, magazines and sermons, and at times instigates persecution and violence. On the other hand, the church uses its political influence to restrict the religious freedom granted by all our constitutions, and has an active campaign with the object of controlling public instruction in Latin America.

THE PRESENCE OF THE
EVANGELICAL CHURCHES

Since it is the evangelical church which unites us and distinguishes us in Latin America, and as the term "Evangelical" has had wide acceptance, we recommend that with reference to our work in general we should use the term Evangelical Christianity. In referring to the churches in particular, we recommend that in each case the word Evangelical be placed before the name of the denomination.

Evangelical Christianity in Latin America has given rise to strong autonomous churches, composed very largely of nationals, and whose ministry is almost entirely national.

The fact that in some areas evangelical churches have been in existence for more than a century indicates how they have grown up with the Latin American culture. The preaching of the Gospel evoked a response no less enthusiastic than the preaching of the Spanish Reformers did in the sixteenth century.

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Many of the first independent governments formed by persons of liberal ideas of the time, welcomed the evangelicals who came to spread their doctrine among the people, and obtained full liberty for them. Where this freedom was obtained, after long and arduous efforts, it served to strengthen the faith and consecration of those who acted in such difficult circumstances.

In some countries, national sovereignty is not as old as the Evangelical Churches and the latter played an important part in the securing of liberal legislation concerning civil marriage, secularization of cemeteries, etc. Through the preaching of a religion with supreme emphases on personal experience, on the basis of the Bible doctrines, such as salvation by grace, justification by faith and sanctification by the Holy Spirit, churches have been formed with faithful evangelicals, and they constitute a spiritual oasis in the midst of a desert of a formal and external religion such as predominates among our peoples. We do not hesitate to say that the Evangelical Churches, spread throughout Latin America, are effective bulwarks against the diffusion of materialist and extremist ideologies as well as superstition and obscurantism.

Through the organization of Sunday Schools--a typically evangelical form of work--the evangelical churches have succeeded in getting Christian principles into thousands of homes, thus contributing to the strengthening of the family, as well as to leading children into the way of truth.

Through its educational establishments, some of which are nearly a hundred years old, and many of which are model institutions, the churches have set the pace and given an example for public instruction in many countries. These institutions have formed generations of public men in Latin America who are friends or members of the evangelical churches. In the present struggle against illiteracy the evangelical churches have also taken the initiative.

Through campaigns against alcoholism and social vice the evangelical churches have been an important factor in the betterment of the community and above all in the regeneration of a large number of individuals. The most necessary social work has often been begun by organizations created by the evangelical churches and the latter have always struggled along with insufficient resources and with real sacrifice.

The efforts that are being made to redeem the large Indian population that exists in some countries are almost entirely put forth by the evangelical churches, impelled by the conviction that in the sight of God all are equal and there is neither white nor black. The results of this work have demonstrated that among the indigenous people of Latin America the Gospel can form splendid Christian personalities.

Books, magazines, periodicals, and tracts, have brought the Latin American people in touch with the enormous spiritual and intellectual treasures of world evangelical thought. If our peoples have any knowledge at all of the Bible and the truths it contains, and even of its great value as a monumental literary work, they owe it to the work of the evangelical churches and the Bible Societies.

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Books, magazines, periodicals, and tracts, have brought the Latin American people in touch with the enormous spiritual and intellectual treasures of world evangelical thought. If our peoples have any knowledge at all of the Bible and the truths it contains, and even of its great value as a moral and literary work, they owe it to the work of the evangelical churches and the Bible Societies.

Through the use of radio the evangelical churches are putting within reach of millions of Latin Americans a knowledge of the fundamental truths of Christianity as well as contributing to the spread of artistic treasures in music and hymnology.

This brief exposition of what the evangelical churches have done and are doing in Latin America increases our conviction that this is the place in which, under God's providence, we should testify to our faith and thank God for placing this responsibility upon us, assured that He will give us the ability and the strength to continue with our mission.

II. MESSAGE AND MISSION OF EVANGELICAL CHRISTIANITY IN LATIN AMERICA

OUR MESSAGE

Our message for America and for the world is Jesus Christ and his Gospel. Jesus Christ, Son of God and Son of Man, is the revelation of the nature and of the designs of God as Father, perfect and infinite in love,

justice and holiness.

This message is in the Bible. It is the supreme source of our knowledge of God and of his redemptive revelation in Jesus Christ. In a unique sense it is the word of God. Through His Word, God communicates with man. The reading of the Bible is therefore indispensable for the spiritual life of every Christian. The Christian Church must distribute the Bible and proclaim its teaching to the whole of society.

Man was created by God in his image and likeness for a life of communion with Him and fraternal relationship with his fellowmen. But in the exercise of his God-given freedom, man rebels against the divine will and tries to be his own law, and from this rebellion, which is the essence of sin, proceeds human disorder resulting in misery and evil. Incapable of saving himself man needs conversion, pardon and regeneration. In the Gospel we find the divine response to our need. "God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life." (John 3: 16). God in His infinite love has taken the initiative to save men. He has come to us in his fullness in Jesus of Nazareth, who conquered the power of sin and death. In the presence of Jesus Christ there is aroused and deepened a consciousness of sin and guilt, and at the same time there is revealed to us what we can become through Him. His redeeming passion and death on Calvary give us the security of the forgiveness of the Father, "who was in Christ, reconciling Himself unto the world", and who receives by His grace alone all those who return to Him in repentance and faith. Since the resurrection of Christ is the victory of God it guarantees the triumph over sin and death of all those who believe in Him. In communion with the living Christ, we are made, here and now, partakers of eternal life. And in the strength of Christ and the joy of forgiveness, we enter into a new life of faith, self-denial, of service to our fellowmen and victory over evil.

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Through the gift of Christ, God granted the Holy Spirit, Comforter and Spirit of truth, to found and to preserve the church, the community of those whom God has called "out of darkness into marvellous light". And through the guidance and the power of the Spirit, the church proclaims to the world the saving work of Christ for the conversion of unbelievers and the sanctification of believers. The church teaches men about the love of its Master and Lord and approaches them with the preaching of the Gospel of Grace; it practices the ministry of mercy, teaching and health; it promotes peace and good will among men; it testifies against evil and injustice and in its prayers places before God the sorrow and anguish of those who suffer. In spite of their human imperfections, which pain and humiliate us, we believe that in the churches we have the true Church of Christ. Through His Church the living Christ says to men "Come unto me", "He who follows me will not walk in darkness but will have the light of life".

Christ urges his followers to seek first the Kingdom of God and His righteousness, which means accepting the sovereignty of God in everything and everyone. The Kingdom of God is not of this world, nor can it manifest itself perfectly in any economic, social or cultural order; but the presence of the Kingdom in the world implies not only the regeneration of the individual but the transformation of every aspect of human life, through the work of the Holy Spirit in regenerated lives through obedience; because according to the purposes of God no one should be outside His sovereignty. Christ will establish His Kingdom of love and justice and at last, under the absolute dominion of God, there will be "a new heaven and a new earth".

THE MISSION OF EVANGELICAL CHRISTIANITY

The mission of the evangelical churches is above all else that of being true members of the body of Christ, fulfilling all the functions inherent in the ministry for which it was created by the Lord of the Church.

Therefore, they must proclaim the message which has been committed unto them, declaring boldly the divine will in the face of human situations, as it has been revealed through the Bible, prayer and meditation.

The proclamation of the message must be positive but without hesitating to carry on an apologetic work, as the circumstances may demand, in order to oppose error with truth, always in the spirit of Christ and in a constructive way.

This proclamation will be done by means of preaching, whether orally or written, through collective action of the church, and by example, both of the believers in particular, and in the life of the church itself.

Through its ministry to the downcast; the sick, the disinherited, the victims of injustice and the needy of all walks of life, the churches must show that they, like their Lord, are not in the world to be ministered unto, but to minister.

Through the example of transformed lives, they will demonstrate to men the value and the beauty of human life when it remains obedient to God.

Through the gift of Christ, God granted the Holy Spirit, Comforter and Spirit of truth, to dwell in and to preserve the church, the community of those whom God has called out of darkness into marvelous light. And through the guidance and the power of the Spirit, the church proceeds to the world the saving work of Christ for the conversion of unbelievers and the sanctification of believers. The church teaches men about the love of the Father and Lord and approaches them with the preaching of the Gospel of Grace; it practices the ministry of mercy, teaching and healing; it promotes peace and good will among men; it testifies against evil and injustice and in the presence of God the Father and the Son and the Holy Spirit, in spite of their human imperfections, with pain and humiliation, we believe that in the churches we have the true Church of Christ. Through His Church the living Christ says to men "Come unto me," "He who follows me will not walk in darkness but will have the light of life."

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Through the example of transformed lives, they will demonstrate to men the value and the beauty of human life when it remains obedient to God.

Through the richness of its inner life the depth of its fellowship and the harmony of relations among those who belong to the holy brotherhood of believers, the evangelical churches will show the peoples of Latin America the glorious possibilities in the life of a community guided by love and service to Christ. (By "community" we mean the relationship which exists among all members of the congregation).

Within this mission we believe that Evangelical Christianity has some special contribution to make in Latin America, such as:

The Distribution of the Bible Part of the mission of Evangelical Christianity is to place the Bible in the hands of the people so that they may satisfy their spiritual thirst in the eternal fountain of the Gospel; and to promote the daily reading of the Bible among its own people, in order to strengthen their Christian convictions.

Worship The Evangelical Churches must teach their members to worship God "in spirit and in truth", through meditation on the word of God and trying to secure their active participation in worship through prayer, singing and music.

Strengthening the Home Evangelical Christianity seeks to establish the spiritual basis of an integral and healthy family life. With this object it will seek to create an attitude of greater respect for womanhood; and it will insist on a single moral standard for both men and women. It will also insist on the need for sexual purity and marital fidelity as necessary elements in the growth of love, without which a home ceases to be. It must also seek to create a spiritual atmosphere and high moral ideals which permit the formation of character and total development of the personality of the children.

Facing the Community Evangelical Christians must be like "the salt of the earth and the light of the world", manifesting these qualities in action, helping to uplift the standard of living, spiritually, morally, intellectually and physically of the people. With this objective they will carry on literacy campaigns, and establish schools and colleges, produce and distribute good literature and arouse interest and love for the better things of life. They will try to create in the individual a spirit of civic responsibility, capable of assuring the enjoyment of complete freedom in every aspect of life. As to questions of the socio-economic order, Evangelical Christianity will exalt the dignity of man, as the object of the love and mercy of God, against the pretensions of those who would subordinate him to the interests and prejudices of class, nationality, race or religion. It will call men to meet the supreme demands of love and justice and awaken a deep sense of responsibility and love of honest work. It will defend the freedom and rights of men, conscious of the value of individual personality.

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Part of the mission of Evangelical Christianity is to place the Bible in the hands of the people so that they may easily grasp spiritual truths in the natural language of the Gospel; and to promote the daily reading of the Bible among its own people, in order to strengthen their Christian convictions.

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From the foregoing general message we would like to emphasize now the principal points of importance for Latin America.

THE MESSAGE FOR
LATIN AMERICA

The Universal
Love of God

Recognizing that the concept of the justice of God has been amply emphasized, we declare without diminishing the concept of justice, that the evangelical message should accentuate more the love of God and the fact that God is profoundly interested in the salvation of each human being since for him there is neither Jew nor Greek, man nor woman.

Our Message is
Christo-Centric

Christ must be the center of our message, because there is no Gospel without Christ. We believe in the historic Christ, who is also the redeeming and living Christ, manifesting himself in the life of everyone who seeks Him as Saviour, Lord and Master.

The Salvation
of Man

Christ brings salvation to man, body, soul and spirit, making him partaker of eternal life, from the moment Jesus saves him from the power of sin. Furthermore, the influence of Christ in the life of the individual, energized by the power of the Holy Spirit, will be made felt in all sectors of daily activity; in the family, the church, place of work, the community, the nation and the world.

Value of the
Human Personality

It has been common in our America, as in the rest of the work, to subordinate man to the lower interests. We should point out that Christ gave supreme value to the individual, both in his repudiation of moral evil, and in his profound sympathy for the disinherited in society. Therefore, in accord with the classical declaration of Jesus that "the Sabbath was made for man and not man for the Sabbath", we understand that there is no institution, however noble and just its aims may be, that has the right to use man as a mere instrument.

Ethical Sense of the
Christian Religion

The Christianity that Latin America has known through the Roman Catholic Church lacks an ethical basis; it has been expressed rather in ceremonies, rites, external and traditional forms, and because of this we must emphasize the profound ethical character of the teachings of Christ. This ethic is not legalist nor merely external; it springs from the life of Jesus himself and is motivated by a love which gives without hope of reward. Thus there must be perfect accord between the practices of worship and its expression in daily life, and action, following the exhortation of Paul to present our bodies "a living sacrifice, holy, acceptable unto God".

Moral Values

(a) In the face of hypocrisy and deceit so common in many sectors of our people, emphases should be given to the value which truthfulness, sincerity and honest have both for the individual and for society.

(b) One of the most acute moral problems among our people is the lack of purity and holiness in the home, which, for historic reasons, has got away from the Christian ideal. As a result it is necessary to place more value on purity of custom or habit and on the home as a basic institution in the life of the nations.

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(c) "Caudillismo" in Hispanic America and "coronelismo" in Portuguese America (domination by a military leader or chief) have sown hatred, intolerance, and irreconcilable division in many aspects of civil, political and religious life. There has grown up a kind of intellectual aristocracy which has expressed itself in ambition and materialistic selfishness. We must therefore preach tolerance, respect for life and other peoples' ideas, the obligation to use material possessions for the Glory of God and the good of one's neighbor, the right to freedom of thought, of conscience and of worship, and the sense of vocation and service, according to the words of Jesus, "he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve".

(d) We must destroy the false concept that intellectual work is more dignified than manual labor. Let us preach the dignity of all labor and create a sense of mission in life.

(e) Because of the deep roots which the idea of the priesthood has in the thought and customs of our people, we would emphasize the liberty and the right of each individual believer to approach without any intermediary save Jesus Christ, and to intercede for others, that is, the priesthood of all believers.

(f) As against a materialist interpretation of life, which regards the solving of economic problems the prime factor in solving all problems, we must insist on the injunction of Christ, "seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you", placing spiritual values among material ones.

III. FUNDAMENTAL PLAN OF EVANGELICAL ACTION

EVANGELISM AND THE CREATION OF CHURCHES IN LATIN AMERICA

Recognizing that evangelization is the prime function of the evangelical churches in accordance with the imperative of Christ, "Go ye into all the world and preach the Gospel to every creature", we urge the evangelical people to consecrate themselves anew to this work.

The Spirit of Evangelism

Impelled by the Holy Spirit, the evangelist goes out to preach the good news of grace and pardon and seeks strength, joy and comfort in the constant study of the

Scriptures and in prayer.

To evangelize is a matter of life and death for the evangelical Christian. Either we evangelize or we shall fail tragically.

Means and Methods of Evangelism

Called to be ambassadors of Christ, we have a mandate, and a message from God to the world and our methods and instruments of evangelization should be in accord with them. Personal work should occupy first place in evangelism. However, it is necessary that the evangelist maintain direct contact with other believers and evangelical groups.

(c) "Gentilismo" in Hispanic America and "Gentilismo" in Portuguese America (dominated by a military leader or chief) have been marked intolerance, and irreconcilable division in many aspects of civil, political and religious life. There has grown up a kind of intellectual aristocracy which has expressed itself in ambition and materialistic selfishness. We must therefore preach tolerance, respect for life and other peoples' ideas, the obligation to use material possessions for the glory of God and the good of one's neighbor, the right to freedom of thought, of conscience and of worship, and the right of vocational and service, according to the needs of man. The ideal is greatest among you let him be as the younger; and so that as chief, as he that shall serve.

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Evangelism should be carried on everywhere and on every appropriate occasion; in tents, in the open air, in suburbs, in homes and in theaters, and through the use of radios and loudspeakers.

Formation of Churches as Living Organisms The Church is the union of believers, it is the environment in which, through worship and communion with God, and with one another, the means for the strengthening and spiritual growth of the individual are found.

Missionaries and Nationals, Partners in Obedience in a Common Task We recognize with gratitude the missionary work carried on in Latin America, as an expression of the fraternal feeling of Christians of other countries. We are glad that the years of experience have produced strong churches and outstanding workers, but at the same time we recognize that there is much to be done in Latin America and there are great opportunities for the Gospel. We therefore request the mission boards that they continue to send missionaries to Latin America, to collaborate with the nationals. We recommend that when considering the sending of missionaries this should be done in consultation with the respective bodies in different countries. In this respect, and in view of the good results obtained, we recommend the adoption of a "modus operandi" among the younger churches and the older ones. We also suggest the possibility and desirability of missionaries not being limited to those of a given nationality.

Evangelization of Special Groups Within the general work of evangelization and the formation of churches we recognize the need for facing the problem of special groups or situations.

Workers. To spread the Gospel among the working class it is necessary to know the environment in which they live and work, as well as the language, customs, reading matter, etc., in order to adapt the message to their psychology. We recommend evangelistic meetings in workers' districts periodically.

Rural Areas. Since the rural population is the basis of the Latin American countries and evangelical work has not been developed among it, we recommend greater attention be given to it. We suggest the recruitment of specially prepared lay workers and pastors, the visits of caravans, Bible coaches, colportage, radio work adapted to rural people, social and cultural centers, etc.

Students and Intellectuals. The two principal problems, as regards students, are developing the spiritual life of university and high school students and the winning of students for Christ. Latin American students, generally speaking, are disillusioned with religion and are seeking spiritual satisfaction in philosophical and political ideas opposed to Christianity. Among the means for carrying on work among students are; the personal influence of Christian teachers and students, the establishing of student hostels and student centers as in the University of Puerto Rico and Havana, forums, lectures by outstanding evangelicals, the production and distribution of literature on philosophical, political and social questions.

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Indians. We see in the masses of indigenous people in Latin America a special challenge to the churches. We are convinced that only in the Gospel do we have the solution of the problems of the Indian. We recommend:

1. The creation of agricultural colonies as at Guatajata, in Bolivia, the United Andean Indian Mission in Ecuador and Dourados in Brazil, emphasizing the interdenominational character of these projects.

2. Establishment of primary schools for Indians to give teaching regarding physical, social and spiritual health.

3. The founding of Bible schools for the preparation of lay preachers, teachers and other Christian workers.

4. Intensification of literacy campaigns.

5. Increase Bible translation work and the production of evangelical literature in Indian languages.

6. Use of radio and visual aids.

7. Intensification of missionary work:

- (a) requesting mission boards to send more missionaries specially prepared for this work.

- (b) sending missionaries from Latin American churches to work among Indians as is being done among the Aymará and Mapuche Indians.

Israelites and other Non-Christian Groups. While we appreciate the work which has been done in some countries by missions among Israelites, we urge the evangelical churches to consider the evangelization of the people of Israel as a part of its total responsibility and to adopt, where circumstances would make them desirable, means and methods of reaching this section of the population.

Where other non-Christian groups exist the evangelical churches should consider the evangelization of these as a part of their task and include workers specially prepared.

Foreign Language Churches. In view of the important work which has been carried on for more than a century by evangelical churches in foreign languages, we express our recognition of what has been accomplished and the influence of the Gospel which has been made felt in the formation of our peoples. At the same time we suggest that these churches do not limit their action to preserving traditional values, but that they train new generations, which have less ties to the faith and language of their parents, so that they may give themselves to Christ and identify themselves as evangelical citizens in their respective Latin American countries.

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(a) requesting mission boards to send more missionaries specially prepared for this work.

(b) sending missionaries from Latin American churches to work among Indians as is being done among the Aymara and Mapuche Indians.

Languages and other Non-Christian groups. While we appreciate the work which has been done in the countries by mission societies, we urge the evangelical churches to consider the evangelization of the people of Israel as a part of its total responsibility and to adopt, where circumstances would make them desirable, means and methods of reaching this section of the population.

Where other non-Christian groups exist the evangelical churches should consider the evangelization of these as a part of their task and include workers specially prepared.

Foreign Language Churches. In view of the important work which has been carried on for more than a century by evangelical churches in foreign languages, we express our recognition of what has been accomplished and the influence of the Gospel which has been made felt in the formation of our peoples. At the same time we suggest that these churches do not limit their action to preserving traditional values, but that they train new generations, which have less ties to the faith and language of their parents, so that they may give themselves to Christ and identify themselves as evangelical citizens in their respective Latin American countries.

EDUCATION OF THE
CHRISTIAN COMMUNITY

Having in mind that Christian education is an important part of the total program of the church, we believe that in order to fulfill its real function in the Christian community it should be based on the principles and purposes outlined in the Curriculum Conferences in Rio de Janeiro in 1947 and Buenos Aires in 1949. It should take into account:

The Church

Considering that the Sunday School is formed by persons of all ages and while it is not the only agency of Christian education, it is the most important. Great attention should be given to organization, program and teaching materials. We recommend that other agencies related to the church should be taken into account, namely:

1. Leagues or Societies of children, young people or adults.
2. Daily Vacation Bible Schools.
3. Normal Classes for preparing workers.
4. Camps or institutes.
5. Retreats
6. Classes on religion in evangelical schools and colleges.
7. The home.
8. Special groups such as the student movements, etc.

Evangelical Schools
and Colleges

As there is a shortage of schools and colleges in Latin America and having in mind the important work carried on by evangelical institutions in the formation of Christian character we recommend:

1. That wherever possible there be established primary schools in rural areas and secondary schools.
2. That youth be challenged to consider the vocation of Christian teaching so that we may have a larger number of evangelical teachers for our schools.
3. That in the large cities, student hostels be established.
4. That in the near future one or more evangelical universities be established in Latin America.
5. That our schools and colleges may better fulfill their mission:
 - (a) Wherever possible they be established as on a basis of interdenominational cooperation.
 - (b) That these institutions be characterized by a genuinely Christian atmosphere.

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Having in mind that Christian education is an important part of the total program of the church, we believe that in order to fulfill its real function in the Christian community it should be based on the principles and purposes outlined in the Jerusalem Conference in 1967 and Buenos Aires in 1969. It should take into account:

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mission:

(a) Wherever possible they be established on a basis of interdenominational cooperation.
(b) That these institutions be characterized by a genuinely Christian atmosphere.

(c) That one of their principal aims be that of educating evangelical children and young people in a Christian atmosphere; that scholarships be granted to pupils without resources.

(d) That special courses and materials be prepared for the program of Christian Education.

We recommend that greater education be given to the preparation of laymen, in local or regional institutes and Bible Institutes, having in mind the principal groups of laymen in our churches such as:

The Preparation and Organization of Laymen

(a) Youth. It is the duty of the church to deepen the spiritual life and prepare young people for active service to God and humanity.

Young people should have the opportunity of organizing campaigns of evangelism and social action. We recommend that vigorous support be given to ULAJE (Latin American Youth Movement), and that co-operation be given for the next Latin American Youth Conference to be held in Rio de Janeiro in 1951. Moreover opportunity should be given to ULAJE to relate itself more definitely with the cooperative movement in the churches.

(b) Women. We should take into account the great contribution which women have made in all spheres of life when they have been given opportunities on a basis of equality with men, and also the valuable contribution they have made in the church. We believe, therefore, that women should be given opportunities for greater participation in the work of the churches promoting the organization of women's societies within the churches; that support be given to united work of women's groups in Latin America. We would emphasize as objectives of women's work the evangelization of women and the formation of Christian homes.

(c) Laymen. We recommend the organization of men's societies or fraternal groups to deepen the spiritual life through the study of the scriptures, prayer, family worship, helping them to consecrate themselves to individual and collective evangelization, developing the spirit of brotherliness and preparing them to take an active part in the formation of a society that would reflect the ideals of the Sermon on the Mount.

(d) Christian Home. As the home is the fundamental unit of human society we believe that the church should do everything possible to reach it with its influence, and there should be the closest cooperation between the church, its agencies of Christian education and the parents.

- (c) That one of their principal aims be that of educating evangelists, children and young people in a Christian atmosphere; that scholarships be granted to pupils without resources.
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- (c) Laymen. We recommend the organization of men's societies or fraternal groups to deepen the spiritual life through the study of the scriptures, prayer, family work, religious literature, and service themselves to individual and collective evangelization, developing the spirit of brotherliness and working that to take an active part in the formation of a society that would reflect the ideals of the Kingdom on the Mount.

- (d) Christian Home. As the home is the fundamental unit of human society we believe that the church should do everything possible to reach it with its influence, and there should be the closest cooperation between the church, its agencies of Christian education and the parents.

Curriculum
Conference

Considering the great importance of implementing the projects outlined by the Curriculum Conference held in Buenos Aires, July 11-16, 1949, we recommend that the Committee on Cooperation in Latin America and the World

Council on Christian Education give immediate attention and full support so that these projects may become a reality in the near future.

THE OUTREACH OF THE
WORK OF THE CHURCH

Interdenominational
Cooperation

The different denominations in Protestantism owe their existence to historical and religious factors. They are the result of the right of private interpretation and the diversity of psychological needs of individuals and groups. On the other hand since these divisions are the result of human limitations it is desirable not to con-

tinue an unlimited proliferation. The existence of denominations never justifies antagonisms among believers. Therefore we emphasize the importance of interdenominational cooperation as an expression of love binding together those who belong to Christ.

When we speak of cooperation we are not thinking of organic union of different denominations, much less the creation of a super-church, but the coordination of efforts, resources and general interest for the cause of Christ.

The facts go to prove that interdenominational cooperation, far from diminishing evangelical and missionary zeal, stimulates it and brings about a deepening in the spiritual life of the churches.

In view of the foregoing this conference issues a call to the National Councils or Confederations of Churches to try to make them more representative, with a greater participation of evangelical groups in the various countries. In those countries where there is no evangelical council we call upon the churches to establish them with the help of the boards of missions, the Committee on Cooperation in Latin America and neighboring councils. We call upon the churches to give greater financial support to the councils.

Cooperation through these organizations is not legislative in character. It is always voluntary, members being able to participate in some or all of the programs, according to their interest.

We recommend that the councils in the different countries in Latin America include the word "evangelical" in their title.

One of the great advantages of cooperation is that it provides a means of expression before the authorities and the nation in general. Another advantage is that the evangelical churches are able to take action together to support their educational institutions, social work, etc., which once maintained by denominations or privately, find themselves in difficulties.

This conference condemns all narrow proselytism and all hostility toward spiritual unity and the drawing together of churches in Latin American countries and rejoices in the growth of Christian brotherliness in these lands.

Considering the great importance of implementing the projects outlined by the Curriculum Conference held in Buenos Aires, July 11-16, 1941, we recommend that the Committee on Cooperation in Latin America and the World Council on Christian Education give immediate attention and full support so that these projects may become a reality in the near future.

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This conference condemns all narrow proselytism and all hostility toward spiritual unity and the drawing together of churches in Latin American countries and rejoices in the growth of Christian brotherliness in these lands.

To the denominations or mission boards which may be interested in establishing new work in fields already occupied by other denominations, this conference recommends that they get in touch with the respective national councils and the churches concerned, in order that:

(a) The work may be coordinated, and attention be given to rural areas first, (b) in the case of towns, the need for new work be carefully studied and also the relation between population and existing work, (c) any new work may be established in a spirit of Christian harmony.

Social Action The conference considers that social work undertaken should not be an end in itself, but rather an expression of the Christian spirit of love and sympathy, as in the case of the parable of the Good Samaritan. This social action should not be limited to palliatives but rather be a task of education, moral upbuilding tending toward the Christianization of society.

The different kinds of social work being done are worthwhile, but the conference cannot refrain from stating its conviction that much of it could be carried on more efficiently, and in greater measure, if it were done interdenominationally. This is particularly true in the case of the maintaining and running of benevolent institutions such as hospitals, homes for the aged, orphanages, etc.

There are in our Latin America some problems of such magnitude that their solution would demand the cooperation of all the constructive forces. Among these are unsanitary and deficient housing, the traffic in women and children, regulated prostitution, etc. The churches should give all their support to the struggle to extirpate these evils, and even take the initiative to do so.

The conference recommends the intensification of campaigns against alcoholism, gambling and other such evils which are so evident in our countries.

The conference appreciates what the churches are doing for displaced persons, and urges councils and the churches in general to give aid wherever possible, having in mind that many of these people can enrich the life of the evangelical churches.

Collaboration With Other Institutions Christian Movements. We recognize with satisfaction the presence in Latin America of Christian lay movements, some of them of world outreach, which have as their object the development of Christian character and the needs as far as the spiritual, moral, cultural, physical and social life of individuals is concerned. We recommend that evangelicals cooperate with such movements.

Bible Societies. In view of the fact that millions of people in Latin America do not know the Bible, or have not heard its message, we recommend that the evangelical forces give decided support to the indispensable work of the United Bible Societies.

To the denominations or mission boards which may be interested in establishing new work in fields already occupied by other denominations, this conference recommends that they get in touch with the respective regional councils and the churches concerned, in order that:

- (a) The work may be coordinated, and attention be given to rural areas first, (b) in the case of towns, the need for new work be carefully studied and also the relation between new and existing work, (c) any new work may be established in a spirit of Christian harmony.

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The conference expresses its gratitude for the tremendous labor of the American Bible Society and the British and Foreign Bible Society in the dissemination of the Scriptures during the past hundred and thirty years, a labor which has helped establish firmly the spiritual unity of the evangelical forces of the continent.

Cooperation With Regional and International Christian Organizations

The conference views with great satisfaction the progress made in the work of evangelization and Christian education, and recognizes with gratitude the valuable contribution of the International Missionary Council and the World Council of Christian Education.

On making a study of the nature and outreach of evangelical work in Latin America we find that the valuable contribution of the Committee on Cooperation in Latin America is outstanding in, (a) the development of the work in general, (b) the drawing together of the churches, (c) the production and distribution of literature, (d) the preaching of the Gospel by radio, (e) the dissemination of information about evangelical work in different countries throughout the continent. Because of these the conference resolves; (1) to accord a vote of thanks and gratitude to the Committee on Cooperation in Latin America, (2) to urge the churches and councils to back the work of the Committee in a reciprocal way so that it may be intensified.

Organizations of International Order

Recognizing that the United Nations and its dependent organizations mark an important step in the realization of a dream of a federation of nations, and that the world problem is not only political but one of individual ethics which must be inspired by Christ, the Conference recommends: (1) that the churches facilitate the understanding among those who across political frontiers accept a common faith and worship the same God and believe in the truth and power of the Gospel.

MINISTERIAL PREPARATION

The Theological Institutions And Their Relation to the Churches and Their Environment

Three types of institutions are necessary:

get away from the environment in which they will serve.

(a) Simple Bible schools or institutes, with minimum requirements, for the preparation of pastors and evangelists among indigenous people and other groups with limited cultural resources. Such institutions should function among these people so that the students do not

(b) Bible institutes or seminaries requiring at least sixth grade work, to prepare pastors for churches with lower intellectual standards.

(c) Seminaries requiring secondary instruction, and giving three to five years of theological studies.

It is recognized that some institutions can offer programs that would prepare two types of workers, but it is evident that none can supply the needs of all types of fields.

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It is recognized that some institutions can offer programs that would prepare two types of workers, but it is evident that none can supply the needs of all types of fields.

Students The number of candidates, with few exceptions, is insufficient to supply the needs of the churches. In view of the growth of the work, there should be at least one student in preparation for every three pastors in active service.

Recognizing the divine character of the call to the ministry, we would also mention the human factors such as: (1) The personal influence of the pastor, whose life and word are witnesses to the dignity and value of the ministry; (2) The influence of an enthusiastic and live congregation with a sense of its missionary and evangelistic responsibility; (3) The influence of a pious home which gives the sense of Christian vocation.

The following factors militate against the consecration of youth to the ministry: (1) The precarious economic situation of the pastors of some churches; (2) The lack of consideration for the work and mission of the pastor; (3) materialistic and utilitarian concepts among youth.

These could be counteracted by raising the ministers' salaries to a reasonable level, through the teaching and practice of Christian stewardship and by challenging youth to a life of real Christian service.

As a means of recruiting we would recommend: (1) Constant work among the evangelical youth in our schools; (2) The observance of the "week of ministerial vocation" in all churches; (3) The continual cultivation in local churches of their interest in young men who have left them to prepare for the ministry.

Programs of Study The programs will vary in these three types of institutions, but the study and interpretation of the Bible will be at the center of all of them. In the second and third types historical and theological studies should be amplified. The history of the Church is of special importance. Greek and Hebrew should be studied (especially Greek) in the seminaries which require secondary instruction. They should also give a knowledge of the social factors in contemporary life as well as Christian Education, homiletics, rhetoric and music. The students should be given opportunities for practice in the churches, in preaching, teaching, pastoral visitation, etc.

Teaching Staff A large part of the preparation of pastors in Latin America is in the hands of missionaries and we recognize that the help of missions will be necessary for a long time to come. At the same time, we recommend that efforts be made to secure national professors of theology and that progressively they be given responsibility in directing the seminaries. We recommend also the interchange of professors among the institutions in Latin America. We believe that professors of theology should be in close touch with the churches.

Finances The full support of these institutions will probably be the last step in self-support of the churches. The churches should increase their contributions constantly in the direction of self-support, for both professors and students. We recommend that the mission boards give their full support to this work as a great contribution of the younger churches.

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Cooperation

We recommend greater cooperation among the different denominations in order to unify their efforts in ministerial training, not only because of the faculty and financial problems, but also because of what it would mean in the way of mutual understanding among the churches.

Extension Work

Bible Institutes and seminaries can do valuable extension work in the following ways:

1. Pastors' Institutes.
2. Summer courses and special graduate courses.
3. Sending professors to give short courses for laymen and pastors.
4. Organization of circulating libraries for pastors.
5. Publications and public lectures.

LITERATURE

One of the most valuable forms of evangelism in Latin America is literature in all its forms. The masses of the people are emerging from illiteracy. We therefore have the obligation of seeing that the evangelical testimony is present in the large numbers of books and periodicals that are offered to the public.

Literature has the advantage of being able to penetrate where the preacher cannot, it has permanence, it is at the disposal of a person when he wishes to give it attention, and carries the message to many who otherwise would not go to hear it.

We therefore urge the churches to give due importance to the preparation and distribution of literature, beginning by creating an appetite for reading among the Christian community and concerning themselves with the publication of all that contributes to the carrying out of their sacred mission in these countries.

Production

As we consider the evangelical literary production in Spanish and Portuguese we are glad to note the important place that it holds in Latin America.

We should mention the important literary work done in Brazil as a result of the Evangelical Congress held in São Paulo in 1936, and the one held in Rio de Janeiro in 1947.

We express our gratitude to the Committee on Cooperation in Latin America for its efficient support of both programs of production. These programs are being developed in a balanced way, covering such fundamental topics as the Bible, the Church, Doctrine and Apologetics, Christian life, Christian education and Children's Literature.

A sampling of public opinion of evangelical people allows us to state that the books published up to now have been received favorably not only by evangelicals but also by non-evangelicals.

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Notwithstanding all that has been accomplished so far we consider it of prime importance that production be intensified so as to fill in some of the gaps, for example, contemporary social problems, evangelization, young people and children, novels with a Christian content and message. Original books in Spanish and Portuguese should be stimulated, as well as the interchange of works in these languages.

Preparation of Authors. Recognizing that a lack in our program is the scarcity of Latin American evangelical writers we recommend the churches and other institutions try to discover writing talents. We suggest the following: (a) Inclusion of sections for readers' contributions in childrens' and youth magazines; (b) Elective courses in the seminaries for those who wish to write; (c) Creation of associations of evangelical writers and journalists in important centers; (d) forums for young writers or aspirants, (e) Schools of Christian journalism and literature, wherever possible, with courses, lectures and workshops; (f) Correspondence courses for the preparation of writers, (g) Efforts to find some person who can give himself to the task of discovering, stimulating and preparing authors.

Evangelical Journalism. We recognize the opportunity of helping to develop the Christian movement through evangelical journalism. We feel the need for improving existing publications, and suggest that in some cases they be merged with others into one good magazine, especially within one denomination. Unification would tend to eliminate big deficits and avoid unnecessary duplication of effort.

Following up the recommendation of the Literature Conference of Mexico concerning the publication of an evangelical magazine for the home, we suggest that the Literature Committee of the Committee on Cooperation in Latin America appoint a commission to study this project and formulate a plan to secure the finances and personnel for such a publication.

Christian Hymnology. As in the case of periodicals, efforts should be united for the publication of something better in this field; revisions should be made of existing hymnbooks; greater use should be made of the rich musical works prior to the nineteenth century; religious music for organists and music for children should be prepared.

Distribution Experience shows that little can be accomplished in the distribution of literature without personal enthusiasm. The habit of serious reading is practically non-existent among the Latin America people. Even among evangelicals while we have an honorable tradition in this respect--it has been said that "the Reformation taught the world to read"--we are a long way from getting people to read what they should read.

A study of the situation shows: (1) Insufficient information about existing literature; (2) The lack of facilities for obtaining books; (3) Lack of resources among our people; (4) The disadvantages of international exchange.

We consider promising the recent creation of an Association of Bookstores and Publishing Houses.

Notwithstanding all that has been accomplished so far we consider it of prime importance that production be intensified so as to fill in some of the gaps, for example, contemporary social problems, evangelism, young people and children, novels with a Christian content and message. Christian books in Spanish and Portuguese should be stimulated, as well as the interchange of works in these languages.

Preparation of Authors. Recognizing that a lack in our program is the scarcity of Latin American evangelical writers we recommend the churches and other institutions try to discover writers talents. We suggest the following: (a) Inclusion of sections for readers' contributions in all diaries and youth magazines; (b) elective courses for the writers for those who wish to write; (c) Creation of a society of evangelical writers and journals; (d) Lists in important centers; (e) forums for young writers or students; (f) National of Christian Journalists and Librarians, wherever possible, with courses, lectures and workshops; (g) Correspondence courses for the preparation of writers; (g) Efforts to find some person who can give himself to the task of discovering, stimulating and preparing authors.

Evangelical Journalism. We recognize the opportunity of helping to develop the Christian movement through evangelical journalism. We feel the need for improving existing publications, and suggest that in some cases they be merged with others into one good magazine, especially within the denomination. Unification would tend to eliminate big difficulties and would not necessitate duplication of effort.

Following up the recommendation of the Literature Commission of Mexico concerning the publication of an evangelistic magazine for the home, we suggest that the Literature Commission of the Commission on Cooperation in Latin America appoint a commission to study this project and formulate a plan to secure the finances and personnel for such a publication.

Christian Hymnology. As in the case of periodicals, efforts should be united for the production of something better in this field; revisions should be made of existing hymnbooks; greater use should be made of the rich musical works prior to the nineteenth century; religious music for organists and music for children should be prepared.

Distribution. Experience shows that little can be accomplished in the distribution of literature without personal enthusiasm. The habit of serious reading is practically non-existent among the Latin American people. Even among evangelists we have an obsolete tradition in this respect--it has been said that "the reformer must teach the world to read"--we are a long way from getting people to read what they should read.

A study of the situation shows: (1) Insufficient information about existing literature; (2) The lack of facilities for obtaining books; (3) Lack of resources among our people; (4) The disadvantages of international exchange.

In view of the present situation the recent creation of an Association of Bookstores and Publishing Houses.

AN INTEGRATED PROGRAM
FOR THE SPREAD OF
LITERATURE

National Plan

On the national level we recommend the following to evangelical bookstores and commissions on literature:

Evangelical Press. The publication of announcements in as many evangelical periodicals as possible, and also of brief bibliographical commentaries.

"Literatura Evangélica" A wider distribution of this publication.

Travelling Salesmen. One or more persons who can visit not only congregations but also cultural and professional institutions with book exhibits.

Special Book Exhibits. Advantage should be taken of congresses, conventions, and institutes for holding such exhibits.

Propaganda. Attractive propaganda in the way of leaflets, posters, etc. announcements in the secular press and the sending of sample copies to daily papers for comment.

Local Congregations. Support should be given to sales in local churches.

Bookstores. Our books should be on sale in all bookstores and all book fairs.

Evangelical Book Week. This should be stimulated in congregations.

Local Plan
To the Evangelical congregations we recommend the following activities:

Permanent Exhibit with Facilities for Sales. Investigations have revealed the extraordinary efficacy of permanent sales in local churches. We urge all congregations to adopt this simple method for promoting the distribution of evangelical literature.

Evangelical Book Week. The Annual celebration of this with the cooperation of bookstores and literature committees.

Libraries and Readers' Circles. These should be organized in congregations on either a small or large scale.

Special Plan
We recommend a study of the following problems:

Prices and Cost of Living. Having in mind the difference in the cost of living in different areas as well as the economic condition of a large part of our evangelical people we urge the different denominations to assign special funds to subsidizing the distribution of literature wherever necessary.

On the national level we recommend the following to evangelists, bookstores and commissions on literature: The publication of evangelistic literature in as many evangelistic periodicals as possible, and also of other religious literature as possible. "Literature Foundation" A wider distribution of literature.

AN INTEGRATED PROGRAM
FOR THE SPREAD OF
LITERATURE
National Plan

Publication.

Traveling Salesmen. One or more persons who can visit not only congregations but also cultural and professional institutions with book exhibits.

Special Book Exhibits. Advantage should be taken of congresses, conventions, and fairs for book and exhibit.

Programs. Additional programs in the way of leaflets, posters, etc., announcements in the secular press and the sending of sample copies to daily papers for comment.

Local Government. Support should be given to sales

in local churches.

Bookstores. Our books should be on sale in all book-

stores and all book fairs.

Evangelical Book Week. This would be celebrated in

congregations.

To the Evangelical congregations we recommend the fol-

lowing activities:

Local Plan

Permanent Bookstore with facilities for sales. The

vestigation have revealed the extraordinary efficacy of permanent sales in local churches. We urge all congregations to adopt this simple method for promoting the distribution of evangelical literature.

Evangelical Book Week. The annual celebration of this

with the cooperation of bookstores and literature commissions.

Libraries and Reading Rooms. These should be organ-

ized in congregations on either a small or large scale.

We recommend a study of the following problems:

Special Plan

Prices and Cost of Literature. Making it more the

difference in the cost of living in different areas as well as the economic condition of a large part of our evangelical people we urge the different denominations to assign special funds to subsidizing the distribution of literature wherever necessary.

Evangelical Bookstores. In view of the important function of evangelical bookstores well equipped and suitably located we recommend their establishment where none now exist. As this is a task which requires special talents and consecration, we recommend the preparation of personnel, preferably laymen with commercial experience, who might dedicate their lives to "the ministry of literature".

RADIO EVANGELISM
AND VISUAL AID

Radio and Visual Aids are new instruments in the spread of the Gospel. Previous conferences did not deal with this topic because it was almost unknown. But the extraordinary rapidity with which these means have extended to every part of the world indicate the importance that they have in everyday life. This conference realizing the importance of this topic recommends the following:

1. The formation of a Latin American Evangelical radio chain, whose principal objects would be: (a) The organization of local, regional and continental campaigns of evangelism by radio; (b) Providing evangelical records to radio stations, churches and individuals who can make use of them, taking advantage of the facilities offered by the new recording studios installed for this purpose. The following types of recordings should be produced: Well-known evangelical hymns by the best choirs or soloists; sermons or evangelical talks; dramatization of Bible passages and incidents; (c) Giving aid where circumstances require so that evangelical programs are not dropped because of financial difficulties.

2. The creation of regional committees on radio, to assume responsibility for the Latin American radio chain, the continental Secretary of Evangelical Radio being the liaison among all of these committees.

3. Establishment of courses on Evangelical Radio and Audio Visual Aids in seminaries and Bible institutes.

4. While some radio stations covering some areas of Latin America now exist, there is need for a station to cover the countries in the south of the continent. Therefore we recommend that a radio station be established in the River Plate area and that steps be taken to put such a station in Montevideo.

5. Due to the enormous extension of Brazil the conference believes that two evangelical radio stations should be established in the country.

6. The Conference recommends the production and use of Visual Aids, such as films, slides, flannelgraphs, etc., as useful means of evangelization and Christian education.

their lives to "the ministry of literature".

personnel, preferably laymen with commercial experience, who might dedicate

requires special talents and concentration; we recommend the preparation of

resources, their maintenance where necessary. As this is a task which

function of evangelical bookstores well equipped and suitably located to

Evangelical Bookstores. In view of the important

Radio and Visual Aids are new instruments in the spread of the Gospel. Previous conferences did not deal with this topic because it was almost unknown. But the extraordinary rapidity with which these means have expanded the world indicates the importance that they have in the future realizing the Kingdom of this people.

- because of financial difficulties.

- of these committees.

3. Establishment of courses on Evangelical Radio and Audio Visual Aids in Communist and Soviet Universities.

4. While some radio stations covering some areas of Latin America do exist, there is not one station to cover the entire area of the continent. Therefore we recommend that a radio station be established in the area of the continent to be taken to put such a station in Montevideo.

5. Due to the enormous extension of Brazil the
country believes that two additional radio stations would be
established in the country.

6. The Conference recommends the production and use of Visual Aids, such as films, slides, charts, and other means of evaluation and data collection.

LIST OF DELEGATES

Argentina

Paul Andress (Disciples)
Wilfrido Artus (Waldensian)
Sante U. Barbieri (Methodist)
Santiago Canclini (Baptist)
George P. Howard (Methodist)
Nelson Litwiller (Mennonite)
David López (Nazarene)
Jorgelina Lozada (Disciples)
José Quiñones (Evangelical Union of SA)
José M. Rodriguez (Baptist)
Julio M. Sabanes (Methodist)
Adam F. Sosa (Methodist)
B. Foster Stockwell (Methodist)
Charles W. Turner (Methodist)
Samuel S. Visini (Lutheran)

Alternates:

José Antón (Brothers)
Eulalio Burgos (Disciples)
Alejandro Fanderwud (CMA)
J. Arthur Habegger (Lutheran)
Juan E. Gattinoni (Methodist)

Bolivia

Thomas Hudspith (Methodist)
Donato Saldías (Baptist)

Alternate:

Murray S. Dickson (Methodist)

Brazil

Rodolfo Anders (Presbyterian)
Frank Baker (Presbyterian)
J. Borges dos Santos (Presbyterian)
Wesley Carr (Methodist)
James Ellis (Methodist)
Isaias Fernandes Sucasas (Methodist)
Egmont Machado Krischke (Episcopal)
Benjamin Moraes (Presbyterian)
Amantino Adorno Vassao (Presbyterian)

Colombia

Henry Parra Sanchez (Wesleyan Methodist)

Dominican Republic

Julio D. Postigo (Dominican Evangelical Church)

Chile

Luis Alvarez (Evangelical Nat'l Mission)
Francisco Anabalón (Pentecostal)
Samuel Araya (Methodist)
Narciso Benavidez (Brothers)
Francisco Herrero (Presbyterian)
Juan F. Mardones (Ev. National Mission)
Humberto Reyes Lavanchy (Presbyterian)
Eduardo Stevens (Methodist)
Mercedes Ulloa (Presbyterian)
Rosa Vázquez (Presbyterian)
Pedro Zottele (Methodist)

Ecuador

A. Heriberto Hamilton (Presbyterian)

Mexico

Gustavo Velasco (Methodist)

Panama and Costa Rica

Pedro Barbero (Methodist)

Paraguay

Ralph Q. Adams (Disciples)
Gerhard Giesbrecht (Mennonite)
Pedro Ruiz Díaz Ocampo (Baptist)

Peru

Wenceslao Bahamonde (Methodist)
Zacarias Ribeiro (Methodist)

Puerto Rico

Isidro Díaz López (Disciples)
Virgilio González (Disciples)
Angel M. Mergal (Baptist)

Spain

Manuel Gutiérrez Marin (Sp. Evangelical)

Venezuela

Miguel Calvetti (Presbyterian)

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Argentina

Paul Andreas (Disciples)
 Wilfrido Arana (Waldensian)
 Sante U. Barbieri (Methodist)
 Santiago Gancini (Baptist)
 George P. Howard (Methodist)
 Nelson Litwiler (Mennonite)
 David López (Mennonite)
 Jorgelina Lozada (Disciples)
 José Quiñones (Evangelical Union of SA)
 José M. Rodríguez (Baptist)
 Julio M. Sabanes (Methodist)
 Adam F. Sosa (Methodist)
 B. Foster Stockwell (Methodist)
 Charles W. Turner (Methodist)
 Samuel S. Visini (Lutheran)

Alternates:

José Antón (Brothers)
 Eulalio Burgos (Disciples)
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 J. Arthur Habegger (Lutheran)
 Juan E. Gattinoni (Methodist)

Bolivia

Thomas Hudspeth (Methodist)
 Donato Saldaña (Baptist)
Alternates:
 Murray S. Dickson (Methodist)

Brazil

Rodolfo Anders (Presbyterian)
 Frank Baker (Presbyterian)
 J. Borges dos Santos (Presbyterian)
 Wesley Carr (Methodist)
 James Ellis (Methodist)
 Isais Fernandes Sucasas (Methodist)
 Eymont Machado Kirsche (Episcopal)
 Benjamin Moraes (Presbyterian)
 Amandino Adorno Vassao (Presbyterian)

Colombia

Henry Parris Sanchez (Wesleyan Methodist)

Dominican Republic

Julio D. Postigo (Dominican Evangelical Church)

Chile

Luis Alvarez (Evangelical Nat'l Mission)
 Francisco Anabón (Pentecostal)
 Samuel Araya (Methodist)
 Narciso Benavides (Brothers)
 Francisco Herrero (Presbyterian)
 Juan F. Mariones (Ev. National Mission)
 Humberto Reyes Lavanchy (Presbyterian)
 Eduardo Stevens (Methodist)
 Mercedes Ulloa (Presbyterian)
 Rosa Vázquez (Presbyterian)
 Pedro Zottoli (Methodist)

Ecuador

A. Heriberto Hamilton (Presbyterian)

Mexico

Guatavo Velasco (Methodist)

Panama and Costa Rica

Pedro Barbero (Methodist)

Paraguay

Ralph G. Adams (Disciples)
 Gerhard Giesbrecht (Mennonite)
 Pedro Ruiz Diaz Ocampo (Baptist)

Peru

Wenceslao Bahamonde (Methodist)
 Zacarias Ribero (Methodist)

Puerto Rico

Isidro Díaz López (Disciples)
 Virgilio González (Disciples)
 Angel M. Mergal (Baptist)

Spain

Manuel Gutiérrez Marín (Sp. Evangelical)

Venezuela

Miguel Calvetti (Presbyterian)

List of Delegates----

Uruguay

Ricardo Alvarez Blanco (Baptist)
Carlos T. Gattinoni (Methodist)
A. Hugo Grassi (Methodist)
Silvio Long (Waldensian)
Mortimer Arias (Methodist)

United States

Llewellyn K. Anderson (Presbyterian USA)
W. Stanley Rycroft (Presbyterian)

Fraternal Delegates

Dr. Marc Boegner, Dr. John A. Mackay, Professor Gonzalo Báez Camargo, Dr. Manuel Garrido Aldama, Dr. Barnabas Dienes, Pastor D. Lawrence, Dr. Charles W. Turner, Dr. Jorge Federico Wenzel, Srta. Lydia Vargas Bravo, Sr. Luis E. Odell, Rev. William A. Dudde.

Observers

Rudolf Obermuller, Alfred Aeschlimann, Robert Stevens

Uruguay

Ricardo Alvarez Blanco (Baptist)
Carlos T. Gattinoni (Methodist)
A. Hugo Grassi (Methodist)
Silvio Long (Waldensian)
Mortimer Arias (Methodist)

United States

Llewellyn K. Anderson (Presbyterian USA)
W. Stanley Rycroft (Presbyterian)

Interim Delegates

Dr. Marc Boegner, Dr. John A. Mackay, Professor Gonzalo
Bás Gamargo, Dr. Manuel Garrido Adams, Dr. Barnabas Dienes, Pastor
D. Lawrence, Dr. Charles W. Turner, Dr. Jorge Federico Wenzel, Srta.
Lydia Vargas Bravo, Sr. Luis L. Odell, Rev. William A. Dudge.

Observers

Rudolf Obermüller, Alfred Aeschlimann, Robert Stevens

Latvian

Latvian delegates (Methodist)
Latvian delegates (Methodist)
Latvian delegates (Methodist)

Latin

Latvian delegates (Methodist)
Latvian delegates (Methodist)
Latvian delegates (Methodist)

Porto Rico

Latvian delegates (Methodist)
Latvian delegates (Methodist)
Latvian delegates (Methodist)

Spain

Colombia

Venezuela

Latvian delegates (Methodist)
Latvian delegates (Methodist)
Latvian delegates (Methodist)

Latvian delegates (Methodist)
Latvian delegates (Methodist)
Latvian delegates (Methodist)